116, 252, 462, 264

"Their method of eating is thus described by La Billardière: 'About noon we saw them [forty-eight savages] prepare their repast. Hitherto we had had but a faint idea of the pains the women take to prepare the food requisite for the subsistence of their families. They quitted the water only to bring their husbands the fruits of their labour, and frequently returned almost directly to their diving, till they had procured a sufficient meal for their families. At other times, they stayed a little while to warm themselves, with their faces towards the fire on which their fish was roasting, and other little fires burning behind them, that they might be warmed on all sides at once. It seemed as if they were [102] unwilling to lose a moment's time, for while they were warming themselves, they were employed in roasting fish; some of which they laid on the coals with the utmost caution: though they took little care of the lobsters, which they threw anywhere into the fire, and when they were ready, they divided the claws among the men and children, reserving the body for themselves, which they sometimes ate before returning to the water. Their husbands remained constantly near the fire, feasting on the best bits, and eating broiled Fucus, or fern roots. Occasionally, they took the trouble to break boughs of trees into short pieces, to feed the fire. Their meal had continued a long time and we were much surprised that not one of them had yet drank; but this they deferred till

they were fully satisfied with eating. The women and girls then went to fetch water with vessels of sea-weed [Fucus palmatus], getting it at the first place they came to, and setting it down by the men, who drank it without ceremony, although it was very muddy and stagnant. They then finished their repast' (II. ch. x. pp. 57-60)."

1: Roth--112-113 (No date) 1890 Tasmanians
116, 224, 462, 481

"The catching of an opossum was a more difficult matter. West (II. p. 85) says: 'The opossum was hunted by the women, who by a glance discovered if the animal were to be found in the tree,' and Backhouse (p. 172) refers to such a hunt in the following terms: 'The climbing of the lofty smooth-trunked gum trees, by the women to obtain opossums, which lodge in the hollows of decayed branches, is one of the most remarkable feats I ever witnessed.' Davies (p. 413) describes the capture in this way: 'The natives, especially the women, get opossums by climbing trees. Their senses [113] of seeing and hearing are particularly acute, and a glance will suffice to tell them when there is an opossum in the tree. They always carried with them a small rope, made of kangaroo sinews, and their mode of climbing the trees was as follows: They first, as high as they could conveniently reach, cut a notch with a sharp stone in the side of the tree, then threw the bight of the rope up, and leaning back, it held against the tree by their weight, until with its assistance the climber got his right great toe into the notch that had been cut; then grasping the tree with his left arm, the rope by a sudden jerk is thrown higher up the tree, a fresh notch is cut for the left toe, and so the climber proceeds. If branches interfere, they are a hindrance to the climber, but he then throws the end of the rope over it, and holding both ends raises himself up.'"

1: Roth--114
116, 224, 262, 481, 462

(No date) 1890

Tasmanians

"'Adhering to the rocks... the Mutton-fish are met with abundantly. These are often taken in deep water by the native women, who dive for them, and force them from the rocks by means of a wooden chisel. They put them into an oval bag, and bring them up suspended round their necks' (Backhouse, p. 103). The same author continues, on another occasion: 'In the afternoon we went... on a fishing excursion.... Some of the women went into the water among the large sea-tangle, to take crayfish. These women seem quite at home in the water, and frequently immerse their faces to enable them to see objects at the bottom. When they discover the object of their search, they dive, often using the long stems of the kelp to enable them to reach the bottom; these they handle as dexterously in descending as a sailor would a rope in ascending' (Backhouse, p. 168)."

1: Roth--115-116
116, 223, 462

(No date) 1890

Tasmanians

"..., Anderson reported (Cook's Third Voy. Bk. I. ch. vi.): 'There are several sorts of birds, but all so scarce and shy, that they are evidently harassed by the natives;' while La Billardière has the following (II. ch. x. pp. 42-43): 'A trifling incident gave us reason to presume that they sometimes catch birds with their hands. A paroquet, . . flew by us, and pitched on the ground at a little distance. Immediately two of [116] the young savages set off to catch it, and were on the point of putting their hands upon it, when the bird took wing.'

According to O'Connor (p. 55), 'The natives are as tenacious of their hunting grounds as settlers are of their farms.' Robinson told Calder (Journ. p. 23), that though their wives went with them in their hunting excursions, they did not allow them to participate in the sport, and that they acted only as drudges, to carry their spears and the game; but that the fishing (for shell-fish only, obtained by diving) was resigned wholly to them. The men, he said, considered it beneath them."

1: Roth--119 [2]
116, 221, 462

(No date) 1890

Tasmanians

"According to Laplace (III. ch. xviii. p. 201), in their constant journeys it was the women who had 'to carry the hunting or fishing utensils, the provisions, and the children unable to walk.'"

1: Roth--126 (No date) 1890 Tasmanians
116, 462, 502, 593

"'The construction and propulsion of the catamaran, or boat of the native, was always the work of the women' (ibid. p. 22). In Péron's drawing of the canoe it is propelled by men. La Billardière relates (II. ch. x. p. 59) that 'it gave him and his party great pain to see the poor women condemned to the severe toil of diving for shell-fish, ... and often entreated their husbands to take a share in their labour at least, but it was always in vain. The men remained constantly near the fire, feasting on the best bits.' 'Mr. Horton records an instance of unkindness, perhaps not general, nor very uncommon; it was noon: the mother, her infant, and little boy, had been without food all day; the father refused any part of that he had provided. Another of the tribe, however, was more generous; when he handed the woman a portion, at Mr. Horton's request, before she tasted any herself, she fed her child' (West, II. p. 79). The Van Diemen's Land Almanac for 1834, p. 78, says the men treat their women kindly."